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Dr. Palmer's main purpose, however, is to show the dramatic character of the book. He holds it to be a unit in its presentation and divides the material into five acts, as follows: Act I (chaps. 4-8), the Opening of the Seals of Fate; Act II (chaps. 8-12), the Blowing of the Trumpets of Woe; Act III (chaps. 12-14), the Establishment of the Kingdom and its Results; Act IV (chaps. 15-19), the Judgment of the Earth and of Rome; Act V (chaps. 19-22), the Marriage of the Prince of Heaven, and the Glory of the Kingdom. The first three chapters form an introduction to the drama. The entire text of the book in the language of the Revised Version is presented, and the several acts are described as to their general content and their relation to each other.

Dr. Palmer's book is therefore an interesting and informing one, so far as it goes. It does not deal with the scholastic questions of the book, nor with the detailed interpretation of the book. For the former one should read the articles upon the Apocalypse in the Hastings *Dictionary of the Bible*, and the *Encyclopædia Biblica*; for the latter one must go to the commentaries, especially those of Bousset (Meyer series) and Holtzmann (*Hand-Commentar* series); no first-class commentary in English has yet been written.

C. W. V.

La méthode historique surtout à propos de l'Ancien Testament.

By PÈRE MARIE-JOSEPH LAGRANGE. Paris, 1903. Pp. 220.

In the early days of the modern critical interest in Bible study, the scholarship of France led the way. The works of Richard Simon (1678) and Jean Astruc (1753), for example, were epoch-making. This pre-eminence, however, was speedily allowed to pass over to Germany and England, while Frenchmen concerned themselves with other matters. Only within quite recent years has there been any revival of interest in the historical investigation of the Scriptures. Of the leaders of this contemporaneous movement Père Lagrange has been one of the most scholarly and effective. The book under review contains six lectures delivered by him before the Catholic Institute of Toulouse in November, 1902. The lectures consider from various points of view the historical method of study, especially as it relates to the Old Testament. The special topics discussed are: (1) critical exegesis and ecclesiastical dogma; (2) the evolution of dogma, especially in the Old Testament; (3) the idea of inspiration, according to the biblical facts; (4) the historical method as applied to questions of science; (5) the historical

character of the civil legislation of the Hebrews; (6) the primitive history. The general purpose of the lectures seems to be to show that the real function of the Scriptures is to teach ethical and religious truth rather than history, philosophy, or science, and that criticism is entirely compatible with good Catholicism. The fundamental principle of the author is that criticism must respect and yield to the authority of the church as expressed in its great dogmas; any interpretation which conflicts with these is necessarily incorrect; the church is infallible. Such a principle necessarily hampers the interpretation, even though it is applied with much freedom by Père Lagrange. The work is of much interest as an evidence of the effect of the newer theological and biblical thought upon Catholic scholars.

JOHN M. P. SMITH.

THE UNIVERSITY OF CHICAGO.

Memorable Places Among the Holy Hills. By PROFESSOR ROBERT L. STEWART, D.D., Lincoln University, Pa. Chicago: F. H. Revell Co., 1902. Pp. 250. \$1, *net*.

A few years ago (1889) we had from Professor Stewart a book entitled *The Land of Israel*, which gave in a somewhat brief and popular way a very competent account of the results of recent research in the Holy Land. As a handbook of Palestinian geography it was scholarly in its matter, attractive in its style, and serviceable to a large number of Bible students. In this latest volume from Dr. Stewart the land as a whole is not treated, but certain places in Palestine which were associated with important features of biblical history have been given a fuller treatment. These places are: "Hebron," "Bethlehem," "Nazareth," "The Wilderness of Judea," "Shechem and its Environs," "The Plain of Gennesaret," "The Sea of Galilee," "His Own City (Capernaum)," "Bethsaida of Galilee," "The Mountain of the Transfiguration," "The Place of the 'Noble Sanctuary,'" "The Pool of Siloam," "The Way to Jericho," "The Fords of the Jordan," "The Land Beyond Jordan," and "The Strongholds of Machærus and Masada."

The book is, of course, much more readable than a manual. The author has succeeded in bringing these places vividly before the imagination of the reader, and making him feel as though he were in some sense present at the scene of great biblical events. The Bible student or Bible teacher who has not repeatedly sought to realize to himself in this way the places and the biblical events connected with them has